

معالمُ السُّنَّةِ النبويَّةِ
وهو خلاصةُ (١٤) كتابًا، هي أصولُ كتبِ السُّنَّةِ

“Milestones of the Prophetic Sunnah”

This is a summary of fourteen books, which are the foundational texts of the Sunnah.

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Dedication:

To every Muslim man and woman, I dedicate this work.

The Prophet ﷺ said in the Hadith of Jibril – as narrated by Ibn Majah:

ذَكَ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ مَعَالِمَ دِينِكُمْ

"That was Jibril; he came to teach you the landmarks of your religion."

With that in mind, I pray to Allah Almighty – just as the Hadith of Jibril clarified the core landmarks of the religion – that this book may clarify its detailed landmarks.

Saleh

Foreword

المقدمة

Indeed, all praise is due to Allah.

We praise Him, seek His help, and ask His forgiveness.

We seek refuge in Allah from the evils of our own souls and the consequences of our bad deeds.

Whomever Allah guides, none can misguide; and whomever He allows to go astray, none can guide.

I bear witness that there is no deity worthy of worship except Allah—alone, without partner—and I bear witness that Muhammad is His servant and Messenger.

To proceed:

The most honorable of all knowledge is that which is connected to the Book of Allah, the Exalted, and the Sunnah of His Messenger ﷺ. And I praise Allah, the Most High, for granting me the opportunity to serve in this noble domain.

Twenty years ago, I began working on reconciling and combining the two *Sahihs* (al-Bukhari and Muslim). This effort was later followed by work on other books, which together came to form what is now known as **"The Purified Sunnah Project."** (مشروع السُّنَّةِ البَطْهَرَة)

By the grace, favor, and generosity of Allah the Exalted, He has made it easy to publish fourteen books from the noble books of the Sunnah as part of this project. These are the works that the scholars have prioritized above others. Today, I present the fifteenth book, which completes this entire endeavor.

This book will contain between its covers a comprehensive summary of all the previously published volumes. For this reason, I have named it:

"Ma'ālim al-Sunnah al-Nabawiyyah" (*The Essential Teachings or Milestones of the Prophetic Sunnah*).

I pray that every Muslim finds within it what he or she needs—in matters essential to their religion and worldly life.

This book would not have come to light were it not for the efforts invested in preparing the books that preceded it. So all praise is due to Allah for His assistance and facilitation—To Him belongs all praise, entirely and always.

In this introduction, I will speak about two matters:

1. First: An explanation of the objectives of the project, and a clarification of what it has offered to students of knowledge—as this project serves as the foundation for this book.
2. Second: A discussion specifically about this book.

And with that, may blessings and peace be upon our master Muhammad, and upon his family and companions.

Our final prayer is: All praise is due to Allah, Lord of the worlds.

1st of Sha‘bān, 1434 AH (June 10, 2013 CE)

Written by: Saalih ibn Ahmad al-Shaami

The Project of Compilation and Summation of the Purified Sunnah (Taqrīb al-Sunnah al-Muṭahharah)

What does this Project Encompass:

This project gathered under its wings fourteen books, which are the foundational sources of the Sunnah. They are:

1. *Al-Muwaṭṭaʿ* of Imām Mālik
2. *The Musnad* of Imām Aḥmad
3. *Al-Jāmiʿ al-Ṣaḥīḥ* of Imām al-Bukhārī
4. *Al-Jāmiʿ al-Ṣaḥīḥ* of Imām Muslim
5. *Sunan* of Imām Abū Dāwūd
6. *Jāmiʿ* of Imām al-Tirmidhī
7. *Sunan* of Imām al-Nasāʾī
8. *Sunan* of Imām Ibn Mājah
9. *Sunan* of Imām al-Dārimī
10. *Al-Sunan al-Kubrā* of Imām al-Bayhaqī
11. *Ṣaḥīḥ* of Imām Ibn Khuzaymah
12. *Ṣaḥīḥ* of Imām Ibn Ḥibbān
13. *Al-Mustadrak* of Imām al-Ḥākim
14. *Al-Aḥādīth al-Mukhtārah* of Imām al-Maqdisī

This project was published in six volumes, as follows:

1. *Al-Jāmiʿ bayna al-Ṣaḥīḥayn (The Compilation Between the Two Ṣaḥīḥs)*
2. *Zawāʿid al-Sunan ʿalā al-Ṣaḥīḥayn (Additions of the Sunan to the Two Ṣaḥīḥs)*
3. *Zawāʿid al-Muwaṭṭaʿ wa al-Musnad ʿalā al-Kutub al-Sittah (Additions of the Muwaṭṭaʿ and the Musnad to the Six Books)*
4. *Zawāʿid al-Sunan al-Kubrā li al-Bayhaqī ʿalā al-Kutub al-Sittah (Additions from al-Bayhaqī's al-Sunan al-Kubrā to the Six Books)*
5. *Zawāʿid Ibn Khuzaymah, Ibn Ḥibbān, and al-Mustadrak ʿalā al-Kutub al-Tisʿah (Additions from Ibn Khuzaymah, Ibn Ḥibbān, and al-Ḥākim's Mustadrak to the Nine Books)*

6. *Zawā'id al-Aḥādīth al-Mukhtārah 'alā al-Kutub al-Tis'ah (Additions from al-Maqdisī's Selected Aḥādīth to the Nine Books)*

The Primary Goal of the Project:

The primary objective of this project is to eliminate repeated aḥādīth, such that each hadith is mentioned only once.

What is meant by "mentioning a hadith only once" is: A narration transmitted by one Companion, even if it is repeated multiple times within a single book, or across several of the above-mentioned books.

For example: The hadith narrated by 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him), in which the Prophet ﷺ said: "Actions are but by intentions..."

This hadith was recorded by Imām al-Bukhārī in his Ṣaḥīḥ seven times in different chapters. It was also reported by other imams, including Aḥmad, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, Ibn Khuzaymah, and Ibn Ḥibbān. In such a case, the hadith is included only once, under the chapter to which its subject matter is most relevant.

However, if the same wording is narrated by a different Companion – other than 'Umar (may Allah be pleased with him) – then it is not considered a repetition and is not omitted, since it is classified as a separate hadith due to the difference in the narrator.

The Benefit of This Project

The value of this project becomes truly evident when we consider the following statistic:

- The total number of ḥadīths in these fourteen books amounts to 114,194 ḥadīths.
- After removing the repeated narrations, the total included in this project is 28,430 ḥadīths. A comparison between the two numbers reveals that the second is less than one-quarter of the original total. This shows how much time and effort this project saves for the student of knowledge.
- Additionally, another important feature is that the six volumes previously mentioned have all been organized according to a unified methodology:

The objectives, books, chapters, and subchapters all follow a consistent numbering system, which allows researchers to easily locate material related to a specific topic in a short amount of time.

This level of accessibility and organization was not possible before this project. To Allah belong all praise and gratitude.

The Status of the Books in This Project

The books included in this project are considered the most important and esteemed collections of the Sunnah. Scholars have consistently prioritized them over others, praised their comprehensiveness, and recognized their foundational status.

Below are a few selected statements reflecting their significance:

Imām al-Nawawī said:

“The scholars – may Allah have mercy on them – are unanimously agreed that the most authentic books after the Noble Qur’an are the two Ṣaḥīḥs: al-Bukhārī and Muslim. The ummah has accepted them universally.”

Al-‘Allāmah al-Kattānī, in al-Risālah al-Mustaṭrafah, wrote:

“Among the books of ḥadīth, there are those that a student of knowledge should begin with. These are the foundational and most famous hadith collections, namely six: Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, Jāmi‘ al-Tirmidhī, Sunan al-Nasā’ī, and Sunan Ibn Mājah.”

He continued:

“Ibn al-Ṣalāḥ, al-Nawawī, and Ibn Ḥajar said: If the Musnad of al-Dārimī were made the sixth instead (of Ibn Mājah), that would be more appropriate.”

And he also mentioned:

“Ibn al-Athīr, the author of Jāmi‘ al-Uṣūl, considered al-Muwaṭṭa’ to be the sixth instead.”

Al-‘Allāmah al-Khūlī said:

“The six canonical books (al-kutub al-sittah) have left out only a very small portion of authentic hadiths. These are the books upon which scholars base their legal deductions.

Through their guidance, the misled find the right path, and their certainty brings peace and reassurance to the hearts."

Imām Aḥmad ibn Ḥanbal said:

"This book – the Musnad – I have compiled it and carefully arranged it from more than 750,000 ḥadīths. So, whenever there is a disagreement regarding a ḥadīth of the Messenger of Allah ﷺ, refer back to it. If it is found within it, then it is evidence; if not, then it is not to be used as proof."

Imām Ibn al-Ṣalāḥ said:

"Let not the student of knowledge be deceived away from the book al-Sunan al-Kubrā by Imām al-Bayhaqī, for we do not know of another like it in its field."

Imām al-Subkī remarked:

"As for al-Sunan al-Kabīr, nothing has been authored in the science of ḥadīth like it in terms of refinement, organization, and quality."

Imām al-Sakhāwī said:

"The book al-Sunan by al-Ḥāfiẓ al-Bayhaqī has encompassed the majority of the ḥadīths related to rulings. We do not know of anything comparable to it in its domain."

Al-‘Allāmah al-Kattānī, in al-Risālah al-Mustaṭrafah, stated:

"Among the hadith books whose authors committed to authenticity – aside from al-Muwatta’ and the two Ṣaḥīḥs – are the following:"

- Ṣaḥīḥ Abī ‘Abdillāh Ibn Khuzaymah – known among the hadith scholars as ‘Imām of the Imāms’
- Ṣaḥīḥ Abū Ḥātim Muḥammad ibn Ḥibbān
- Ṣaḥīḥ Abī ‘Abdillāh al-Ḥākim al-Naysābūrī

Al-‘Allāmah Aḥmad Shākir said:

"Ṣaḥīḥ Ibn Khuzaymah, al-Musnad al-Ṣaḥīḥ ‘ala al-Taqāsīm wa al-Anwā’ by Ibn Ḥibbān, and al-Mustadrak ‘ala al-Ṣaḥīḥayn by al-Ḥākim – these three books are the most important

works authored on purely authentic ḥadīths after the two Ṣaḥīḥs of al-Bukhārī and Muslim."

Al-‘Allāmah al-Kattānī said in *al-Risālah al-Mustaṭrafah* regarding the book *al-Aḥādīth al-Mukhtārah*:

"The book al-Aḥādīth al-Jiyād al-Mukhtārah mimma laysa fī al-Ṣaḥīḥayn aw aḥadihimā by Ḍiyā’ al-Dīn al-Maqdisī – he committed himself to authenticity in it and included narrations that had not previously been authenticated. He was generally accepted in this regard, except for a very small number of ḥadīths that were critiqued. Ibn Taymiyyah, al-Zarkashī, and others stated that his authentication is of higher merit than that of al-Ḥākim."

These are some of the statements of the scholars regarding this group of books. They indicate the high status these works hold among scholars who are well-grounded in this field.

And if the "books of the Sunnah" are, as al-Kattānī says, the mother sources and foundations of hadith literature – and if, as al-Khūlī states, they have left out only a very small portion of authentic narrations – then what should be said when these fourteen books are gathered together?

It is most likely that they have left out no authentic hadith at all. And if any such hadith is missing, then among the narrations contained in these books is what sufficiently substitutes for it.

Whoever is granted the opportunity to read them will have gained access to the entirety of the Sunnah, or at least to the vast majority of it.

About this book

The aim intended by this book is to provide a reference for every Muslim, regardless of their level of education—a source to which one can return in order to access the noble prophetic hadiths that clarify what concerns them in all matters, whether religious or worldly.

In other words: to produce a book that encompasses the essence of the Sunnah, such that its reader becomes acquainted with the sayings and actions of the Prophet ﷺ in every area documented by the purified books of Sunnah.

To achieve this goal, the following matters were necessary:

Collecting the material of the book:

We have already explained how we compiled and organized the ahadith of the fourteen books and how we removed the repetitions. What was once 114,194 ahadith became 28,430.

However, this compilation was distributed across six books: *Al-Jāmi' bayna al-Ṣaḥīḥayn* and the subsequent *Zawā'id* collections, whose total volumes amounted to 22.

While this made it easier for the seasoned students of knowledge to return to these books—that followed a consistent structure and pattern—when conducting research [to find the ahadith belonging to the books they were researching], the same cannot be expected of others [e.g. those in the initial stages of seeking ilm or those merely trying to have an overview of the hadith corpus rather than researching on any specific aspect of it]. Therefore, it was deemed appropriate to gather the material from these [six] collections into a single book.

Selecting the hadiths to be included in this book:

After gathering the hadiths from these books, we found ourselves facing a large number of narrations that could be excluded—due to repetition or other reasons.

Thus, it became necessary to adopt a clear plan upon which the selection would be based.

Clarity of purpose and a well-defined objective assist in making appropriate selections, as well as in saving time and making the best use of it.

Upon reflection, I found that the hadiths to be selected from each chapter should fulfill two requirements:

- First: They should include all the rulings found in the chapter under consideration.
- Second: They should encompass all the meanings related to it as well.

As for the method by which this can be achieved, it is by opening these collections of ahadith – i.e. the six collections [compiled by the author as mentioned above], which contain in them the selections from the fourteen books of hadith [as mentioned in the previous section] – and examining, for example, the first chapter.

After studying the ahadith reported in this chapter across the six books, one then selects the ahadith that fulfill the two above-mentioned requirements, regardless of whether these hadiths are few or many.

The objective is to cover the rulings and meanings contained in the ahadith of the selected chapter. By applying these two criteria, we are able to remove many of the ahadith that are repeated or closely similar in wording or meaning.

At this point, someone might ask: Where does this repetition come from, if the repeated ahadith were already removed earlier?

In response to this question, I say: The repeated ahadith referred to here are **not** the same as those previously removed in the initial project. The ahadith removed earlier were those considered repeated in terminology [i.e., by scholarly classification; e.g. the same hadith reported by the same narrator but included at different places within the same book or in different book].

The ones now intended for removal are those that are repeated in actual content.

It is appropriate that I clarify this with an example: The hadith in which the Prophet ﷺ said, “War is deception,” (الحرب خدعة) was narrated by Abū Hurayrah and appeared three times in the hadith compilations—once in al-Bukhārī, once in Muslim, and once in Aḥmad. This is considered repetition in terminology, since it was narrated by the same Companion three times, so I sufficed with mentioning it once.

However, this same hadith—“War is deception”—was also narrated by other Companions besides Abū Hurayrah: Jābir ibn ‘Abdillāh, Ibn ‘Abbās, Ka‘b ibn Mālīk, and ‘Ā’ishah. These narrations are not considered repetition [in terminological sense], due to the difference in narrator. The narration of Jābir is not a repetition of that of Ibn ‘Abbās, or Ka‘b, or ‘Ā’ishah. Rather, the narration of each one of them stands independently as its own hadith.

In this book, I will suffice with mentioning this hadith—and others like it—only once, since the goal is to convey the meaning or ruling a single time.

Likewise, the ahadith that are close in meaning or identical in content—I suffice with mentioning only one of them. This greatly helps in reducing the burden on the reader and in minimizing the size of the book.

This method has yielded its results, as the number of ahadith was reduced from 28,430 to 3,921, which is the total number of ahadith in this book.

Selection of authentic ahadith:

I limited myself to including only Saheeh and Hasan ahadith. As for the weak ahadith, I mention them in the following cases:

- When the weak hadith contains something that clarifies or explains a meaning found in an authentic hadith that has been selected; in this case, the purpose is interpretation and clarification.
- When the weak hadith is commonly quoted on people’s tongues and there is no other hadith on the subject in the chapter; I mention it to clarify its weakness.

- When all the ahadith in the chapter are weak, and the topic concerns virtues of deeds; in this case, I mention the hadith following the method of Imām Aḥmad (may Allah have mercy on him).

In summary, the weak ahadith I found it appropriate to mention were very few, totaling 33, in addition to 10 ḥasan ahadith that some scholars considered weak. I did not include any hadith that is severely weak.

Nonetheless, these ahadith will be clearly distinguished from others by having their grading highlighted in grey color.

I would also like to mention here that the number of ahadith from the two Ṣaḥīḥs included in this book is 2,131 – meaning more than half of the book’s content – representing 55%. That alone is a sufficient indication of the soundness and reliability of the content in this book.

Arrangement of the ahadith and indication of their sources:

The ahadith from the two Ṣaḥīḥs were placed at the beginning of each chapter, followed by the ahadith from the Sunan collections, then those from the Musnad and the remaining books.

At the end of each hadith, I listed its sources using abbreviations and numbers – the abbreviations refer to the book, and the numbers to the hadith number within it.

I distinguished the ahadith of the two Ṣaḥīḥs by placing their symbols at the beginning of the hadith:

- The letter (ص) indicates that the hadith is agreed upon by al-Bukhārī and Muslim;
- (ب) for al-Bukhārī;
- (م) for Muslim;
- and (س) for a suspended (*mu‘allaq*) hadith from al-Bukhārī.

For ahadith outside the two Ṣaḥīḥs, I placed at the end of the hadith its grading as ṣaḥīḥ or ḥasan.

For the ahadith from the two Ṣaḥīḥs, I sufficed with mentioning their numbers and did not cite the rest of the narrators from other books, and likewise for the ahadith of the Sunan – noting that most of them also appear in the Musnad – this was done to minimize excessive footnotes and numbering. Whoever desires a full reference may refer to the original sources of this book.

Number of ahadith in this compilation and the significance of the figures:

It has already been mentioned that the number of ahadith in this compilation is 3,921, selected from a total of 114,194 ahadith. Some may find this number small and wonder how such a vast total resulted in this final count.

However, this number is very close to the number of ahadith in the compilation of Imām al-Tirmidhī, which is 3,956 ahadith.

Indeed, Imām al-Tirmidhī and others from among the authors of the Sunan compiled in their books only what was selected from hundreds of thousands of ahadith available to them. There is no doubt that each of them chose – based on his own scholarly judgment – for his book what he believed would meet the needs of the Muslim jurist, and of every common Muslim.

Imām Abū Dāwūd said: “I wrote down from the Messenger of Allah ﷺ five hundred thousand ahadith, from which I selected what is included in this book” – referring to his book *al-Sunan*.

The same was the case with the authors of the other hadith collections.

And since this book of ours is the result of a process of survey, review, and examination of the ahadith found in the fourteen books currently available to us, it is appropriate that we pause briefly to reflect on the insights this number reveals:

1. This work shows us the extent of repetition among the ahadith recorded in the books of the Sunnah. I had not imagined it would reach such a level. The

ratio of selected ahadith to the original total is 4.3%, a figure that truly deserves deep reflection.¹

2. The number of ahadith selected from the two Ṣaḥīḥs in this book is 2,131, which means they make up 55% of the book. This indicates the status of these two books, as their ahadith constitute more than half of the entire compilation. It is also an indicator of the level of adherence to authenticity within it.
3. The total number of selected ahadith from the nine books in this compilation is 3,691, which means they make up 94% of the content. In other words, the nine books encompass the majority of the Sunnah, and what is found in the remaining books does not add anything new to the ahadith of rulings. While they may add some narrations related to virtues, what is found in the nine books sufficiently fulfills that need.
4. The number of selected ahadith from the five remaining books, beyond the nine, is 230, despite the total number of ahadith in those five books being 46,841. This confirms what was mentioned in the previous point.

Benefits and comments:

I found it appropriate to briefly highlight the benefits of certain ahadith, so I placed them in the footnotes, preceded by the letter (ـ).

¹ This repetition is a notable strength of the Sunni hadith corpus, as it reflects a form of triangulation within the tradition. Ahadith are often narrated by multiple companions through various transmission routes, which reinforces their authenticity and reliability. This layered transmission is a unique feature that is largely absent in the Shia hadith corpus. Furthermore, the repetition also highlights the depth and eloquence of the Prophetic traditions. Many narrations appear across multiple chapters in hadith collections, as they serve as the basis for a range of legal and ethical rulings, demonstrating their comprehensive applicability.

Helpful Notes for Enhancing the Use of the Book

These are some notes to assist in benefiting from the book:

First: The arrangement of the book's topics

The structure of this book follows the same method adopted in the previous works. It is an original arrangement that presents the material through ten thematic objectives, as follows:

- The first objective: On creed ('aqīdah)
- The second objective: On knowledge and its sources
- The third objective: On acts of worship
- The fourth objective: On family rulings
- The fifth objective: On essential human needs
- The sixth objective: On transactions
- The seventh objective: On leadership and matters of governance
- The eighth objective: On spirituality, character, and manners
- The ninth objective: On history, biography, and virtues
- The tenth objective: On tribulations and trials

Each objective contains "books," and each book is divided into "chapters," and within each chapter are "sections."

Second: Referencing and grading the ahadith

At the end of each hadith, I have included its grading – whether authentic (ṣaḥīḥ), sound (ḥasan), or otherwise. The sources for these gradings are as follows:

- For the *Four Sunan*: Shaykh Nāṣir al-Dīn al-Albānī (may Allah have mercy on him)
- For *Sunan al-Dārimī*: its editor, Ustādh Ḥusayn Salīm Asad al-Dārānī
- For *Musnad Imām Aḥmad*: Shaykh Shu'ayb al-Arna'ūṭ, in the edition published by Mu'assasat al-Risālah

- For *al-Muwattaʿ*: Shaykh ʿAbd al-Qādir al-Arnaʿūt (may Allah have mercy on him), as referenced in his work on *Jāmiʿ al-Uṣūl*
- For *al-Sunan al-Kubrā* by al-Bayhaqī: the author stated, “My practice in my authored works in the fundamentals and branches is to limit myself to narrations that are authentic, excluding those that are not, or to distinguish between what is sound and what is not.” This means that what the author did not comment on is to be understood as authentic or sound. Imām al-Dhahabī also commented on some of its ahadith.
- For *Ṣaḥīḥ Ibn Khuzaymah*: its editor, Dr. Muḥammad Muṣṭafā al-Aʿẓamī, graded the ahadith, with some participation by Shaykh al-Albānī
- For *Ṣaḥīḥ Ibn Ḥibbān*: edited and graded by Shaykh Shuʿayb al-Arnaʿūt
- For *al-Mustadrak*: al-Ḥāfiẓ al-Dhahabī commented on some of its ahadith
- For *al-Aḥādīth al-Mukhtārah* by al-Maqdisī: edited and sourced by Dr. ʿAbd al-Malik ibn Duḥaysh

Third: Terminology

Book الكتاب	Symbol الرمز
البخاري (Saheeh Bukhari)	خ
مسلم (Saheeh Muslim)	م
متفق عليه (Agreed Upon)	ق
معلقات البخاري (Hanging reports from Saheeh Bukhari i.e. the ones that appear without the chains such as those in chapter headings etc.)	ذ
سنن أبي داود (Sunan Abu Dawud)	د

ت	سنن الترمذي (Sunan at-Tirmidhi)
ن	سنن النسائي (Sunan An-Nasai)
جه	سنن ابن ماجه (Sunan Ibn Majah)
مي	سنن الدارمي (Sunan Ad-Darimi)
حم	المسند (Musnad Ahmed)
ط	الموطأ (Al-Muwatta)
مه	ابن خزيمة (Ibn Khuzaimah)
حب	ابن حبان (Ibn Hibban)
ك	المستدرک (Al-Mustadrak)
هق	سنن البيهقي (Sunan Al-Bayhaqi)
مخ	الأحاديث المختارة (Al-Ahadith Al-Mukhtarah)
ت	إشارة إلى ذكر بعض التعليقات على بعض الأحاديث (A Note Indicating the Presence of Comments on Certain Ahadith)
ع	للدلالة على الحديث من رواية عبد الله بن الإمام أحمد، أو من زياداته (An indication that the hadith is from the narration of ‘ Abdullāh, the son of Imām Aḥmad, or from his additions.)

And after this [explanation, I express my gratitude to Allah SWT and make dua]:
This is what Allah the Exalted, by His help and grace, has made possible in the compilation of this book, which I hope fulfills the purpose it was intended for and

meets the need of every Muslim in what is obligatory upon him—namely, becoming acquainted with the Prophet ﷺ and his Sunnah.

We have seen how each of the fourteen books, which form the foundation of this work, was itself a distilled selection from hundreds of thousands of ahadith available to its author, who chose from them what he saw as most fitting for his book. In this compilation, I present a summary of the sum of those summaries—comprehensive, by Allah’s will, in covering the rulings, and faithful in preserving the meanings. Perhaps, with these characteristics, it may fall under the meaning of the Prophet’s ﷺ saying: “I was given the Book and something like it along with it.”

At the conclusion of this introduction, I say:

I have exerted my effort to ensure that this book fulfills the purpose for which it was compiled. I do not claim that my work has reached perfection, nor that it is unmatched or irreplaceable.

It is well known that no work is free of shortcomings, for such is the nature of human effort—especially when it is the work of a single, weak individual. I ask Allah the Exalted for pardon for any errors or shortcomings.

I also extend my gratitude to Ustādh ‘Abd al-Sattār al-Shaykh, who graciously undertook the final review and correction of the book—may Allah reward him well and place this in the scale of his good deeds.

I conclude with the supplication of His words, the Exalted: *“Our Lord, do not take us to task if we forget or make a mistake.”* And may blessings and peace be upon our Master Muḥammad, and upon his family and companions. Our final words are: *All praise is due to Allah, Lord of the worlds.*